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WEEKLY REVIEW.

—The Hon. Mr. Justice West, delivered an address at the annual meeting of one of the Church of England schools in Bombay, in the course of which he made the following statements:

"If we look back through our history, we find the Church long before any establishment, even in the days of the heptarchy, exercising a vitalising power, and from those foward we can see it exercising an important and on the whole a highly beneficent influence through every phase of our history down to the reign of our Queen Victoria.

"(*a.*) That Church, we should remember, has not been the Roman Church, or the Roman Calholic Church in England.

"(*b.*) It has in every age been racy of the soil. It has embedded and embodied within it the aspirations, the fellings, the intensest nature of the people.

"(*c.*) The very first article of the great Charter of John guarantees the people of England in their church; that the Church of England (not the Church of Rome in England, not the tenets of Rome prevailing in England, but the Church of England, that ancient institution, time out of mind) it guarantees the free exercise of its religion and freedom from all interference.

"(*d.*) And if we trace that institution through all the statutes down to the reign of Henry VII. and Elizabeth, and to later times, we find a perpetual continuity of existence along with adaptations to the natural phases of popular devolopment."

We believe that the Gospel was introdnced into England long before Gregory the Great sent his Benedictines there to convert the Saxons and long before the Saxons had made their appearance in Britain. But after the time when to deny the supremacy of the Pope began to be regarded as a heresy, it went hard with the poor Christians who had got their religion out of the Bible.

A Roman-Catholic has written to a contemporary to express his astonishment at the statements quoted. This writer says:

"That the Church in England, before the deplorable schism of Henry VIII., was not the Roman Catholic Church in England, is a perfect mystery to me. What Church then was it? who was its father? History plainly tells us, that all Englishmen before that schism were Roman Catholics. Did perhaps those Roman Catholics not belong to the Roman Catholic Church?"

The Romanists have a strange way of reading history; still, it seems to us that the main positions here assumed are correct. The Roman Catholic religion was the established religion of England for a good many centuries before the Reformation. The Papal yoke was at times felt to be very heavy. There was not always that absolute devotion to the Pope that would allow him to drain from the country all the tribute he required; the enormity of his pretensions awoke sometimes the jealousy and indignation of the clergy as well as of the laity, But all this did not in the least degree alter the fact that the established Church in England was Roman Catholic. The Romish mass was celebrated at every altar and all the priests acknowledged the Vicar of Christ as their spiritual head. Had any body presumed to declare in England in the 14th or some earlier century, that the established religion was not Roman-Catholic, he would have had a fantastic garb put on him and would have been conducted to a stake and learned his mistake in the flames. Wickliffe and the Lollards would have had a different reception if the Church of England had not been Roman. If a person imagines that the Church of England has been essentially the same for 13 centuries, it is certain that the things which he regards as essential in religion are different from those which we, in common with evangelical Protestants, consider essential.

There have been all along in the world, since the corruption of apostolic religion, a true Church of Christ and a false Church of Christ. During the dark ages the false church had the ascendency as regards the powers of this world and as regards manifestation. If men wished to worship God after the dictate of their own hearts, they needed to betake themselves to the least accessible places, to lofty mountains, or to some other unfrequented solitudes. Even in their Alpine recesses they were not always safe from the assaults of Rome. The Jews were not more determined to have Christ crucified than this false church was to have the true church annihilated. The people of the living God witnessed in sackcloth, witnessed in the desert, in prison, at the stake, and on the block. Of the false church it is said: 'In her was found the blood of prophets, and of saints, and of all that were slain upon the earth.' Now the Church of England as at present established may aspire to the high honour of tracing her descent from these despised, spiritual successors of the apostles, or she may sink so low as to try and trace her pedigree through those who had the power in the middle ages and used it for the trampling out of Bible Christianity, and for the glorification of their own system.

—Last Saturday was a kind of gala-day in the history of the Scottish Orphanage at Mahim, as the new school-house was then opened with some *eclat* by H. E. Sir Richard Temple, assisted by a large number of ladies and gentlemen. The building cost Rs. 80,000. It was described by His Excellency as a thoroughly useful, handsome and suitable structure. The numerous friends of this useful institution will rejoice in this expansion of its accommodation.

—One of the ways in which the recent famine has affcted the Native Christians of Tinnevelly, is that 'the jewellery in which the native women delight and which for years had been accumulating, has disappeared in many cases.' We think it would be well to point out to the native Christian women that Scripture does not favour this kind of personal adornment. We are aware that the conversion of money into jewellery is regarded by the lower classes of Natives as the safest way of investing their resources. In such a community as the Tinnevelly Christians constitute, why not establish a savings bank, and encourage them to deposit their money in it?

—The Indian Christian Intelligencer just received contains an article on the Bilochis, an article on the Greek Catholic Church, another on the effect of Christianity on the Greeks, one on the Spirit's righteousness, one on the ethnology of the Punjaub and others. The account of the Bilochis is interesting. It concludes as follows:

"On the whole the Biloches are a good-humoured, frank, manly and tractable race, and though given to some eccentricities in the way of murders and highway robberies, they have many redeeming points, and they are certainly well affected to the British Government. Even the independent hill tribes do not object to the visits of British officers, but are always ready to facilate the journey of any friendly explorer who may visit their hills. They have an antipathy to Pathans founded on years of strife between Biloches and Pathans, and they have a contempt for Hindus, but towards Englishmen they are well disposed, and fully recognise the fact that the British rule has for the Biloch been more beneficent than any previous rule that still lives in the recollection of the race."

The article on "the effect of Christianity upon the Greeks" draws attention to the fact that notwithstanding our lofty estimate of the influence of classic Greece on subsequent ages, we are really more indebted to the Greek worthies of Christian times. When the Gospel was about to be published, what were the Greeks? What had the great philosophers, poets, artists, statesmen and patriots done for the people among whom the Gospel was to be declared?

"When you descend to Gospel times you encounter a people of whom it would seem as if nothing good or great ever could be made. There is still indeed the versatility, the cleverness, the quickness of apprehension, the appreciation of the beautiful at least in outward form, as well as the power of depicting and delineating it, but all the grand and sterling qualities, courage, patience, endurance, truthfulness, have vanished. Superstition has taken the place of religious reverence; idle captiousness, carping sneering scepticism, have taken the place of sober and, to a very considerable extent, sound philosophy. The noble doctrine of the immortality of the soul is now laughed at as an old wife's tale, and 'Eat, drink and lust,' or, as St. Paul puts it, 'Let us eat and drink, for tomorrow we die,' this is the most widely prevalent and the most commonly practised maxim. Looking at the hapless, hopeless state of the case, it is hard to imagine any possible means for the regeneration of such a rotten and putrid carcase as Greek society had become through the wranglings of its philosophers on the one hand, and the incessant fightings and quarrellings of its kings and rulers on the other, till they were every one of them subjugated by the iron hand of Rome."

The Church of Christ and the world owe no doubt a debt of gratitude to the early Christians of the Greek race who so nobly carried on the war against spiritual wickedness in high places. But not to them alone. It is the glory of Christianity that it knows how to make heroes out of the worst material, and the world is what it is this day because the primitive Christians of all nationalities had so much of the spirit of their Master. We cannot go along with this writer in his high estimate of the modern Greek Church. A Church that has seen the great struggle for religious liberty carried on in the world for 350 years and to this day will none of it, is a Church in which we fail to find the essential characteristics of a Church of Christ. It is true that the Bible is allowed to be printed in Russia in the vernacular; but if any man shall so read it as to find himself forbidden to conform to the requirements of the Greek Church wo unto him. And at the present moment there is no better-justified apprehension than that if Russian ideas should dominate in Turkey the modicum of liberty that has been enjoyed there for many years will be taken away. It ought not to be forgotten that the church which separated into the Greek and Roman Churches, each claiming to be Catholic, was already corrupt and sadly altered from the lineaments of apostolic times. They were in accord about a number of things strongly condemned in the Bible and they went asunder on matters of not so great moment as the truths they were combinedly rejecting. The article entitled "the Greek Catholic Church" gives a detailed account of the state of that Church and we should judge it to be on the whole correct and reliable. It certainly does not exhibit that church in a light that commends it to one who knows what the Bible standard is.

—We are assured that the rules of St. John's Cottage Hospital do not exclude ministers of Nonconformist denominations, and that it was by a mistake that the party referred to in our last was denied permission to visit a patient. We are very glad to make the correction.

—If any one would see the heathenism of ultraritualism illustrated, let him refer to our Epitome and read something taken from the London *Guardian* about the "Consecrated Host." It seems there are sisterhoods in the Church of England, the members of which carry about with them their God in a little silver box like a snuff-box. This appears to have been borrowed from the custom of the Lingaeets in this country, who carry their God about with them in a silver box like a snuff-box, suspended round their neck. What now remains in the way of development?

—We have boen favoured with a copy of the report of the Baptist Mission Church for 1877. We have already referred to this in our notice of the meeting to take farewell of the late Pastor. The adherents of the Church, including members and regular communicants, number 41. As our readers are aware a number who do not hold the distinctive views of this body, worship and labour with them. There is a Native agency connected with this Church. Rs. 7000 were raised last year.

—The proceedings of the 2nd meeting of the Indian Sunday School Union, held at Allahabad last December, have been published and a copy has been kindly forwarded to us. It embodies the information then submitted, and contains the valuable papers read on that occasion. We take the liberty of marking one of these for transference to our columns.

—The Rev. Peter J. Gulick went as a missionary of the Am. Board to the Sandwich Islands in 1837, being then 40 years of age. He spent 37 years on those islands in mission work and witnessed the up-heaval of this nation from barbarism to the status of a Christian people. He then took up his abode in Japan with one of his sons, a missionary there. He died in December last in his 81st year. Five sons and a daughter are foreign missionaries, two in Spain and the rest in Japan.

—We have received a letter signed Truth. It is not very well expressed and instead of publishing it, we make a remark or two suggested by it. To say of a religion that it is better than all others, is not in itself a great commendation. Religion is that which conveys God's mind to men and offers them the means of being conformed to his will. It is either genuine or it is not. If genuine it is for all mankind. Our correspondent is very much dissatisfied with the Brahmo Somajists, because of the disparity between their lofty utterances in the Mundir and their conduct outside. Our correspondent believes that Christianity alone brings to the sinner the power to abstain from sin.

—The late George Cruikshank was held in high honour by many not merely because of his talents but also because of his devotion to the cause of total abstinence. It was taken for granted that in devoting himself so earnestly to this reform he was careful to guard himself from other forbidden indulgences. It is a sad revelation that now comes to us. There is hardly any one that would not be willing to eschew something he is little inclined to if permitted to indulge in some more easily besetting sin.

—The new chord line from Munmar to Dhond, 145 miles, has been completed within nine months, minus a few bridges, and was ceremonially declared open by H. E. the Governor, at Ahmednuggur, last Wednesday. Sir Richard, on the same occasion, made the welcome announcement that a number of additional lines of State railway are probably to be constructed in this Presidency, to the extent of 1300 miles, and about 1300 miles of canals.

The following communication about a *false Christ* bas been received by a friend in Bombay, from Mrs. Augusta Mentor Mott of Beyroot, well known in connection with the British Syrian school. It is dated March 29, 1878:

"In the midst of the present perplexity and distress of nations, when men's hearts are failing them for fear, and for looking for those things that are coming upon the earth; one of the predicted signs of "the last times," has appeared here, in our very midst! "False Christs and false Prophets shall arise and deceive many"—and a "False Christ" *has* come here. He is an American by birth of imposing manner and appearance. One of his first acts was to visit the photographer and have his likeness taken. He remained only a short time, being anxious to go up to Jerusalem to keep the Feast, after which he promised to return to Beyrout. Before leaving, some parties anxious to test his powers of working miracles, begged him to heal a woman who had long been sick, but he refused with solemnity saying "my time is not yet come." He has addressed a circular to the inhabitants of which I had a copy given me, it is as follows.

"'From David the Christ, who proceedeth from the Holy Ghost.

"'To all the nations of the world."

"'Brethren.'

"I admonish You in the name and teaching of my Holy Ghost and in the Strength of my Holy Spirit, the first Creator, the True, the Everlasting God, the Almighty; repose and rest in all things.

"'This writing I send to the souls which are upon earth; and I tell you that you are my people, and that I am the only Christ, who proceedeth from the Holy Ghost, the Creator and giver of Life; and Know ye, that I am your Redeemer and your Saviour.

"'And be ye assured that the end of the present world is come, and ye have come to witness its final ruin."

"'And now I admonish you that the only means whereby ye can find grace and mercy in the presence of God is, to be in communion with me, to listen to my advice, and to walk in perfect conformity therewith. I admonish you that you are bound to listen to this advice, or you will perish everlastingly under the wrath of the Holy Judge.

"'Oh come my people and follow me, before these trials and dangers that *are* to come, *shall* come upon You. Listen unto me, for I am your faithful friend.

"'Listen O Jerusalem, Palestine and Syria.'

"Such is the blasphemous address of this False Christ, this American Impostor. I have not heard of his making, as yet, a single convert here; should he on his return from Jerusalem work some false miracles—he will no doubt gain many—even as at this time, the Greek Fire at Jerusalem, and the weeping Madonnas in other places, are all objects of faith and devotion to the enthusiastic and superstitious in the Oriental Churches."

We think it possible that the man is insane.

Mrs. Mott says: "We have now over 300 Moslem and Druse women in our Sabbath classes."

The work of Zenana visitation seems to be carried on with a good measure of success in Beyrout.

EXTRACT

From the Journal of the Richmond Town, Bangalore, Quarterly Conference of the M. E. Church, held April 11th 1878:

"In view of the recent generous donation of five thousand rupees by a Christian gentleman, to form the nucleus of a Fund for the relief of widows and orphans of preachers of the South India Annual Conference of the M. E. Church; this Quarterly Conference deems it a duty to express and record its profound gratitude to the kind donor for his noble and disinterested action; earnestly invoking the divine blessing on him and his, and commending his example to other servants of Christ in India."

Charles Smith,
Secretary.

The Bombay Guardian.

SATURDAY, APRIL 20, 1878.

SUPERNATURAL RELIGION.

There is a book called "Supernatural Religion: an inquiry into the reality of Divine Revelation." It has gone through several editions since it was first published a few years ago. It is a formidable work of three large volumes. The author has bestowed upon it an immense amount of research and labour. But we are sorry to say that all this has been rendered nugatory by a false and very unphilosophical principle with which he sets out. The miraculous and the incredible are with him convertible terms. He knows at the beginning that any thing that professes to be a miracle, professes to be what it is not. It is easy to imagine what sort of a book the Bible will seem, to a man who goes through it with this criterion. The Bible is indeed a mass of falsehoods if this criterion is a correct one. In fact the very idea of a revelation, in the strict sense of that term, becomes an absurdity. If the author could only persuade every body of the truth of this touchstone, he could excuse himself from the labour of going critically through the Bible to show that it is unhistorical. Of course it is unhistorical if revelation is an impossibility. But we know of only one way to establish the impossibility of a revelation, and that is a supernatural revelation from God to that effect. Nature can tell us of natural things, but nature as a matter of fact does not exert such an influence upon man but that we can easily conceive of a higher kind of influence that would tend more powerfully to elevate and bless mankind. Within this very century there have been examples of nations raised from utmost barbarism, ferocity and cannibalism to a high degree of civilization and this simply by the means of a Gospel professedly supernatural. Let any one dwell in imagination upon the chief facts involved in these two conditions of society; let him think of the brutality, the ferocity, the recklessness of life, the delight in inflicting suffering, the stolid ignorance belonging to the one condition, and of the mutual respect, the subjection to law, the elevated standard of morals, the kindly offices, the interest in humanity belonging to the other condition. Nay, let him visit the Sandwich Islands or some of the South Sea islands and contrast those who have submitted to the Gospel with their fellow countrymen who have not done so but have simply come in contact with ungodly Europeans. Now if the mere belief that God had given them a Gospel would produce such magnificent results, does it not seem strange that the Ruler of the universe should have neglected such a sublime agency? Does it not seem that in such a case man would seem to have been wiser than his Creator, in discovering the desirableness of a revelation and in believing it possible?

The Bible says that man has left the way which God designed him to walk in; and what the Bible says, man's own heart says. No man can deny that there is sin in the world. Man has used his freedom in the contrary way to that which God had ordained. Man has taken himself out of the order of God's method, and this is just the same as saying that he has taken himself out of the order of nature. Sin is—if not supernatural at least infranatural—and is therefore just as serious a departure from the order of nature as the former. Violence is done by the sin of man to the course of nature. When the morning stars sang together and all the sons of God shouted for joy, it was certainly not with the idea that sin should curse this world. The sun and the moon were not given to be lights to this world in order that the thief, the adulterer and the murderer should be lighted along their paths of iniquity. The seas, the winds, the skies, the clouds the, sun, the mountains, the seasons, the soil and other agencies did not enter into a solemn compact, so to speak, to fertilize the fields of earth that sinful and selfish men might have the opportunity of saying to their souls, take your ease, eat, drink, indulge yourselves, while hundreds are perishing for lack of food. Accordingly, we have in the 8th Chapter of Romans a sublime representation of nature as crying out against the necessity of waiting thus upon the sinners of this world, and ardently looking forward to a good time coming when the sons of God should possess the earth and work in harmony with the powers of nature.

"The earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope. Because the creature itself shall also be delivered from the bondage of corruption into the

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glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now."

The present is an unnatural state of things. Man is in conflict with nature in all his aims and principles. His moral nature is as truly disorganized as the physical nature would be if stones took to flying up from the ground without any disturbing cause. To us it seems hardly less than absurd that man should declare the miraculous to be always and everywhere incredible. Hume's argument that whatever is contrary to universal and invariable experience is incredible, and that therefore miracles are incredible, is utterly fallacious. Nothing is plainer than that the great majority of mankind, even at the present day, much more if we include past generations, recognize the possibility of the supernatural and find it difficult to understand why any body should call in question this possibility. The utmost that Mr. Hume would be authorized to say is this: In modern days, men who have given much attention to the processes of nature are very much impressed with their regularity, and nothing has come under their observation but what they can account for approximately at least on natural grounds. Well, we admit the regularity of nature and say that miracles would be useless to authenticate a revelation, if it were not for the regularity of nature. Miracles take for granted that the processes of nature are universal and invariable in all for which nature is competent. But as sin is outside of nature (not free will but its abuse,) so any system by which God and man can be brought into harmony again, must be outside of nature and introduced into it by the author of nature. No man of science is worthy of the name who allows himself to be 'cabined, cribbed, confined' by a prepossession that does not rest upon any adequate ground. Such a prepossession is that of some of our modern scientists, regarding the incredibility of miracles. As we have said, nothing short of an express revelation from the Ruler of the universe would justify any man in subjecting his faculties of observation to any such law as this.

The Rev. M. F. Sadler has written a book in reply to the one we have been noticing, entitled "The Lost Gospel and its Contents, or, the author of Supernatural Religion refuted by himself. We make the following extracts from the preface of this work:

"This book is entitled the Lost Gospel, because the book to which it is an answer is an attempt to discredit the supernatural element of Christianity by undermining the authority of our present gospels in favor of an earlier form of the narrative which has perished. It seemed to me that if the author of Supernatural Religion had proved his point, and demonstrated that the fathers of the second century quoted Gospels earlier than those which we now possess then the evidence for the supernatural itself, considered as apart from the particular books in which the records of it are contained, would be strengthened; if, that is, it could be shown that this earlier form of the narrative contained the same supernatural story. The author of supernatural religion while he has utterly failed to show that the fathers in question have used earlier Gospels, has, to my mind, proved to demonstration that if they have quoted earlier narratives, those accounts contain, not only substantially, but in detail, the same Gospel which we now possess, and in a form rather more suggestive of the supernatural. So that, if he has been successful, the author has only succeeded in proving that the Gospel narrative itself in a written form is at least fifty or sixty years older than the books which he attempts to discredit.

The anonymous author of Supernatural Religion—some imagine that Professor Wordsworth is the author of it,—seems to have been guided by a very strange canon of interpretation, viz. that when one of the Christian fathers of the second century, instead of giving the *ipsissima verba* of the Gospels, gives the sense in words it may be a little different, then there is reason to believe that he is quoting from some older Gospel that has not come down to us, and he really seems to think that he is thus making a point against Christianity. This is truly marvellous. The opponents of Christianity have generally tried to make out that the Gospels are of more recent origin than is commonly supposed, and embody beliefs that had only recently been adopted. Justin Martyr wrote on the evidences of Christianity. One work of this character was addressed to the emperor Antoninus Pius and was written before the year 150. It is truly remarkable how much that is in our Gospels is quoted by him, often in the very words, some times in words slightly different, just as we very often refer to scripture passages or indeed to passages in any other books. From the quotations in the first Apology we learn that Justin Martyr "cordially accepted every supernatural element in Christianity. He thoroughly believed in the Trinity, the Incarnation of the Logos, the Miraculous Conception, Birth, Life, Miracles, Death, Resurrection and Ascension of Christ." Our modern assailants of Christianity must not cheat themselves into the idea that they are going over untrodden ground. In Justin Martyr's Dialogue with Trypho the Jew, he meets many of the objections that have been advanced in modern times. As our Lord announced, the attack on Christianity has been carried on in every age, except when Christianity had been sufficiently corrupted to meet the tastes of men. This book of Mr. Sadler's, scarcely numbering 200 pp. is a sufficient refutation of "Supernatural Religion." But men who have made up their minds that the supernatural is alway impossible, will trouble themselves little to know what a defender of Christianity has to say for it.

INTERNATIONAL BIBLE STUDY.

April 28th, 1878. 2 *Chronicles* xvii. 1-10.

We have an account here of the good reign of Jehoshaphat. It was distinguished by a great revival of religion. Recognizing that all his power as a sovereign was deputed to him by God that he might secure the utmost respect for the laws and institutions which God had given for the guidance of the chosen nation, he would not be hindered by any desire to please man from exercising those powers accordingly. Idolatry had again lifted itself up in the land; as the sea is ever threatening the Netherlands and is only excluded by well-maintained dykes, so the Jewish people were always threatened with the irruptions of idolatry, and nothing could exclude it but the faithful observance of the laws of God. In the history of the Jews we see what the tendency of mankind is; nothing but the most stringent dealing on the part of God kept the Jews from being completely and finally swallowed up in the surrounding ocean of idolatry, during the thousand years from the exodus to the Babylonian captivity. The greatest falsification of history that any one ever attempted, is that which is attempted in our own days by those who try to establish the theory that man by the force of his own genius has pursued a uniform path of progress, from barbarism to civilization, from ignorance to the light of true knowledge, from the worship of material things to the highest conceptions of religion. Will a man rob God? asks the prophet Malachi. Yes, men have always been ready to rob God of the honour due to him and never more than at the present day. There is much that appears to be progress that is not progress. That only can be called true progress that brings mankind nearer to the condition expressed in the requirements of God. In so far as the present age is less reverent and less disposed to recognize the claims of him who sitteth upon the throne, in so far is it failing to make good the fact of progress. But there are influences and potencies in modern society that are working together for the advancement of the race. These however are from above not from earth itself; the influences and potencies that belong to the religion proclaimed by Christ.

"All Judah brought to Jehoshaphat presents." The Lord was with his servant in his attempt to bring back the people in the right way, and although there may have been some dissatisfaction at the beginning, at his reforms, especially by those who were getting their living out of idolatry, nevertheless the people soon saw that the Lord was with him and were led to recognize their sinfulness in having tolerated the high places and groves of idolatry, and with one accord they turned to the Lord. When they began to experience again the blessedness of true religion their hearts were filled with joy and gratitude, and prompted by these feelings they made presents to the king. It was not necessary to levy tribute; the people of themselves were forward, and poured out of their abundance at the feet of the king.

A very interesting fact is mentioned, illustrating the desire of the king to have his people well instructed in the truths of religion. Influenced by the example of the king, a number of the princes, of the nobility, had participated in the revival and had given earnest attention to the word of God. Jehoshaphat utilized these persons by commissioning them to proceed, along with a body of Levites and priests to the different cities of Judah, gather the people together and expound to them the word of God. We can hardly conceive of any more interesting spectacle than that which is here presented to us. The most distinguished among the laity, in company with the ministers of religion, give themselves to the work of teaching the common people the truths of religion, and do it by command of the king. Of even more importance than police, prisons and armies, is it that a nation should be well instructed in the truths that God has given men for their guidance. The result was that even the surrounding nations were impressed with the evidence that God was with the Jews, and refrained from entering into war with them. In our own days, in England, America and other countries, there is a great deal of evangelization, and a peculiar feature of the work is that so many who belong to the laity, and among these some even who belong to the aristocracy, are engaged in the good work. There are noblemen not a few who attach a higher importance to the right understanding of the word of God than to the mastery of the numerous works of man that are issuing so rapidy from the press.

THE GOSPEL ACCORDING TO ROME. III.

Having recently gone over much of the ground treated in this portly volume,—"The Truth and Beauty of the Gospel"—in our "Friendly words to Romanists," we will in the present notice conclude what we have to say about it. There is a chapter treating of visible ceremonies and the use of statues and pictures. The writer endeavours to build an argument in favour of the ceremonial of the Romish Church on the example of our Lord. He refers to the case of the deaf mute into whose ears our Lord put his fingers and whose tongue he touched with a little spittle. Also to the case of the blind man upon whose eyes Jesus put moistened clay. What has this to do with the matter in hand? We want evidence that it is right to make an abundant use of forms and ceremonies in the worship of God. Some of the acts of our Lord were symbolic; there is no lack of symbol in the Bible; symbol has its place; but this is not at all to the point. The multiplication of forms and ceremonies in the worship of God is fraught with no little danger. It is in vain that this author adduces the fact that Christ kneeled in prayer and lifted up his eyes. Our Lord sometimes prayed standing, sometimes kneeling; there is nothing to show that any particular position was of importance; the feeling of one person will prompt him to show reverence in one way and that of another to express it in another. Throughout the Scripture we are solemnly warned against a religion in which form takes the place of heartfelt devotion. Any one who would try to ascertain from the New Testament what the peculiar forms in the churches planted by the apostles were, would be not a little baffled. For instance, we defy him to ascertain if any particular forms were used in the commemmoration of the Lord's death in the Supper. The whole of what is said upon the Subject of the Lord's Supper in The New Testament would not cover a single page; while the account of the ceremonial of the Mass would fill a volume and many a man and woman has been put to a horrible death because they did not comply

with some one of these details, such as kneeling when the 'host' was going by. Yet "all scripture is inspired and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished for all good works."

In order to justify the use of pictures and images in the Romish Church this writer says: "In the temple of Jerusalem also, there were cherubim of glory overshadowing the propitiatory. They were kept by the order of God himself, not to be adored but as so many symbolical figures. In like manner our statues and pictures of the saints and Blessed Virgin are symbolical and refer our devotion to the originals which they represent." Here we have a surprising piece of logic. The cherubim were not to be adored and they were not adored; no worshipper presented his homage to them or even entreated them to intercede with God in his behalf. Such impiety would probably have been punished by the death of the offender. In fact, nobody besides the high-priest could enter the Holy of Holies and he only once a year. Roman Catholics place their images and pictures where every body may see them, and falling down before them pray the persons whom they are supposed to represent to obtain for them this and that blessing from heaven. If this is not idolatry, as explicitly defined in the word of God, we know not what is. Thou shalt not make to thyself or get made the likeness of anything in heaven to bow down to it or worship it. As we are not acquainted with the material form of any thing in heaven, we cannot say what may be a likeness of it. Cherubim might have been regarded as, in some sense, the similitude of some celestial agencies of great dignity, and if Mr. Cesary could show that the Bible authorized the Jews to prostrate themselves before them and address them in prayer as though they were sentient beings or as though certain sentient beings in heaven represented by them, would hear your prayer and move God to grant them, then indeed there would be some force in his parallel. That even the glorified believer is not to be worshipped, much less a thousand times the image of such a one, appears from Revelation where the apostle John falls at the feet of the angel who, forbidding him and referring him to God as the sole object of worship, said: I am of thy brethren the prophets and of those who keep the words of this book."

I, EVEN I.

That is a beautiful expression in Isaiah, "I, even I, am he that comforteth you." God declares that it is his own peculiar province to comfort his people. It is not that he will give us things that shall comfort us, or place us in circumstances that shall help us to bear the ills of life. He himself will stand in such a relation to us that we shall find our solace and support in him. Have we learned the blessed art of finding our comfort in God? What—in our dictionary—is the meaning of the word comfort? No word is more abundantly used among men. All men are conscious of the need of comfort. The word is more commonly used in the plural. By the comforts of life men usually understand those numerous appliances which tend to give them ease and enjoyment in the occupations and liesure of each day. When ordinary tasks are made less difficult, and ordinary pleasures are enhanced, they congratulate themselves upon the comforts that have fallen to their share. We may well be thankful to the Giver of all good that he does bestow upon us so many alleviations of the troublous path of life. But the evil is, in most cases, that men make too much of these physical and mental solaces, fail to see their inadequacy, and come to depend upon them. They do not hear the voice of God saying unto them, "I, even I, am he that comforteth you," nor do they at all understand how God himself can be the comfort of any body. They would not know what to make of the language of Habakkuk: "although the fig-tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet will I rejoice in the Lord, I will joy in the God of my salvation." Here, one after another, the various tributaries of man's comfort are seen drying up till nothing remains but a wilderness; and yet the man of God is found with a joy and exultation that seem to leave nothing to desire. On the other hand they who attach the most importance to the comforts of life, are never able so perfectly to arrange matters that no carking care, no annoyance, no vexatious thing shall reach them. It is evident that just so far as we are hindered by our pursuit of the comforts of life from rising to the true conception of comfort as found in the realization of God's love, we are suffering an ignoble defeat. The rich young ruler who came to Christ with such intersting solicitude to know the way of life, could not understand how there should be any comfort left when he should have given up all the advantages of his wealth and position, and become a penniless follower of Christ. What he wanted was to see the excellency of the knowledge of Christ. Paul counted all but dross for this knowledge and constantly testified that he found in him a rest of soul, a satisfaction, a gladness that nothing else could begin to yield him. How sad it is when trials and sufferings come upon men, that they should miss the lesson God is thus seeking to impress upon them. The poor gentleman whose case in chancery has gone against him rushes out exclaiming, 'I am a ruined man' just because he has failed to get a few thousand pounds he fancied he had a right to. An infinitely greater inheritance is waiting for him, but he will not believe it and so comes short of it. When Hagar laid her little child down to die all alone, in the wilderness, and went away a stone's throw and sat down, because she could not bear to meet the piteous look or hear the sad moaning of the child of her bosom, God heard the cry of the little thing and sent an angel to show her a spring of water. Did she not hear him say, I, even I, am he that comforteth you?' But there have been Hagars who have actually seen their little ones, their tenderly cherished ones, expire, and have found themselves sitting all alone in the wilderness of life. Wherewithal will the Lord comfort them? If the most precious things of life are given only to intertwine themselves with our heart-strings and then be snatched away, surely the highest good must be to have as little of life as possible. Not so. I, even I, am he that comforteth you. Do you think that it belongs to God to call worlds into existence, and guide the heavenly bodies in their orbits but that it is not his province to give cheer to the desolate? O! what a misconception of God! God is love, and love is most powerfully attracted by the greatest misery. The glory of God is not in creation so much as in his affection for the poor and needy. Yes, there are those who have seen all their children taken away one after another, and have then found in God himself an infinite solace for all they have suffered.

God took upon him our nature and came into the wilderness of this world, endured the contradiction of sinners, returned benedictions for curses and descended to the lowest depths of humiliation that he might, among other things, make us understand that God, even our own God, will bless us and comfort us. He is the God of all comfort. As one whom his mother comforteth, so will he comfort his people. In the days of the mutiny two English ladies were kept in close confinement in Lucknow, and knew not at what moment they might be led away to execution. One day something that they needed from the bazaar was brought to them wrapped in a piece of printed paper. Looking at the paper they read these words:

"I, even I, am he that comforteth you; who art thou, that thou shouldest be afraid of a man that shall die, and of the son of man that shall be as grass; and forgettest the Lord thy Maker that hath stretched forth the heavens and laid the foundations of the earth; and hast feared continually every day because of the fury of the oppressor, as if he were ready to destroy? The captive exile hasteneth that he may be loosed, and that he should not die in the pit, nor that his bread should fail."

It was a leaf out of the Bible containing the 51st chapter of Isaiah. How kindly and tender the providence of God that conveyed this beautiful assurance to the solitary and helpless ladies. He comforted them with the prophecy and then comforted them with its fulfilment.

In order that there may be comfort there must be trust. Men trust in the things that they can see and handle, and they are consequently left to such poor comfort as these things can give. They spend their lives in laboriously cheating themselves out of the infinite blessing offered them in the love of him that sitteth upon the throne. Happy are they whose eyes are opened to see the pearl of great price and who count all but loss that they may win Christ. Jesus came to save his people from their sins and to bless them by turning every one away from his iniquities. It is sin, not poverty, that wars against our true comfort. God takes from us that which He sees to be incompatible with our true comfort, and we may perhaps cry out as though our greatest treasure were being taken. The Gadarenes found their comfort in their swine and besought Jesus to depart out of their coasts, but the poor man of the tombs went back to his house and friends and showed what marvellous comfort and restoration flowed from Christ.

"I, even I." Not a priest, not a saint, not an angel. Our God does not commit this matter to another. His glory will he not give to another, and his glory is in this very thing. It is God himself who says to the sinner, thy sins which are many are forgiven. We need to hear this thing from the Lord himself. No mere servant, however exalted, can meet the demands of the awakened sinner.

NOTICE.

The MONTHLY MISSIONARY PRAYER MEETING will be held in the American Mission Chapel, Jail Road (near Parel Road) on Wednesday next, Apr. 24 at 8 P. M. All friends of missions are cordially invited to attend.

Received with thanks Rs. 15-4 for the Free circulation of the Bombay Guardian.

Epitome of News.

Saturday, April 13.

—*Bombay Gazette* correspondent: "A few weeks ago, having to journey to Malligaum (Malegaon of the pedants), to reach which place one travels by rail to Munmar, and onward the best way you can, I asked the guard to call me on arrival at the latter station, which the train is timed to reach at 1-30 a. m. At the proper place and time the guard popped his head in at the carriage window shouting excitedly, "man mad, sir." In vain I looked up and down the platform expecting to see a raving lunatic, until a reference to the station master elicited the fact that the company had issued orders for this well known station to be spelled Manmad. The Railway Company changes the spelling, and the guards and the public change the pronunciation accordingly."

—*Saturday Review*: "All the evidence points to a tone of mind and character in Leo XIII. as unlike as can well be conceived to that of Pius IX. The shallow, rather flabby, good nature, the insatiable craving for flattery, the irrepressible garrulity, the habitual distaste for anything like systematic study—or indeed for any reading at all,—and the light hearted *insouciance* which felt as little scruple about the obstinate persistence, at all costs, in an obsolete policy as about the arbitrary enforcement of a new and impossible dogma—all this represents a moral and intellectual constitution the very reverse of the sober, cultivated, severe, and statesmanlike gravity of the present Pope. The chief fear seems to be lest his confidence in his own judgment should not be equal to its soundness, and lest he should suffer himself to be overborne, in more important matters than the details of a ceremonial pageant by the perverse unwisdom of the importunate clique of sycophants and fanatics who dominated the mind and shaped the policy of his predecessor, and who will assuredly leave no stone unturned to retain or to recover their waning influence for mischief."

—*Times of India*: "Some authentic details regarding the strength of Her Majesty's vessels of war stationed in Indian waters, will just now be interesting to most readers. Admiral Corbett has at his disposal eleven vessels carrying 96 guns, while on the China station England has 22 war vessels carrying 156 guns, besides the Penelope, an ironclad carrying eleven guns, just ordered thither. There is, of course, some uncertainty about the available Russian naval force in these waters, but it cannot be estimated as exceeding thirteen fighting vessels carrying 94 guns in all. The British Pacific Squadron consists of eight vessels carrying 78 guns, also to be reinforced by the ironclad Triumph, carrying 14 guns. The Russian Squadron which left the Baltic for America last year, consisted of seven vessels. Even if this reinforcement could join the Russian ships in Eastern waters, it appears that, altogether, the British naval forces in the Indian and China seas are quite strong enough to meet anything that an enemy can bring against them."

Monday, April 15.

—*Indian Chr. Herald*: "We are glad to hear that a young man named Krishna Mohan Roy, Student of the Free Church College, Calcutta, openly professed his faith in Christ on Sunday last and was admitted into the Church of Christ by Holy Baptism by Rev. B. C. Ghose, Missionary of St. Paul's Cathedral. We hope the young man, who has shown much intelligence and faith in the midst of fiery trials, will walk worthy of his new vocation. We are sure the prayers of our readers will be offered up for him."

—*Bombay Gazette*; Calcutta, 13: "The Bengal Government has already put the Vernacular Press Bill in force. The first victim is the *Sahachar*. The Commissioner of Police called on the publisher to give security for Rs. 500, No reason was given or objectionable matter cited. The publisher in reply said, that the *Sahachar* was a first class paper, read entirely by educated men, and he said that it had never been disloyal to the great virtuous lady, the mistress of their father-land, for whom their love and respect amounts to adoration. Since the passing of the Act, every line written had been compared with its provisions. As it is not pointed out where in the paper has offended, the publisher declines to enter into a bail bond. The *Sahachar* will therefore cease to exist."

—*Statesman*; Ghazipore: "There was a dreadful scene here at half-past 3 P.M., on Tuesday last, when a very large mad elephant ran through the station and killed half-a-dozen persons. The elephant belonged to the Rajah of Vigianagram and was brought here from Benares by a wealthy Mahomedan on the occasion of the marriage of a relative of his. The animal was, as the *mahout* reports, kept in the sun, overworked and not properly rationed during its journey. The *mahout* states that he asked for some money for medicine from his master who ordered payment of four annas or so—which he declined to receive. There was a couple of men on the *howdah*, and the *mahout* was on the shoulders of the elephant when it ran away. The riders got free of the animal by catching hold of the branches of trees by which it passed. The *mahout* remained for some time on its back, and tried his best to keep it in check, but when he saw it was impossible for him to control the animal, he jumped from its back. The brute killed six persons and injured two. One of the deceased climbed up a *bamboo* tree in his endeavour to escape, but the animal uprooted the tree, the man fell to the ground, and the elephant killed him on the spot. At 8 o'clock in the evening the elephant turned towards the Government Treasury and the Reserve Police lines. Some of the sepoys leaving their *charpoys* climbed up the mangoe trees and some bolted towards the English quarters. Continuing its mad career the elephant entered the compound of Mrs. Cooke's bungalow, now occupied by Mr. Nicholson, Sub-Deputy Opium Agent, who fired and hit the animal on the head. This made it more furious, and it endeavoured, to enter the room occupied by Mr. Nicholson and his brother; seeing the elephant in the verandah he fired again, hitting it on the trunk, and blood poured profusely from the wound. The animal was at large until next morning, when it was with great difficulty secured with chains by the *mahout* and several others, The elephant was kept here till Saturday, the 7th instant, and then taken to Benares under guard.

—A Police officer in Madras committed suicide for the uncommon reason that he was not fit for his duties.

—Bishop Sargent on the Tinnevelly Mission.

We have this year been passing through a season of trial such as I have never before known. Rhenius tells us of a famine that afflicted the district in 1832-33. But that was evidently a partial affair and not extending, as this famine to almost the whole of South India. This event has cast a dark cloud over the prospects of the Native Church of Tinnevelly in reference to the self-support, which has been so much urged upon the people, and towards which they were making such praiseworthy efforts. If in times past we had no rich men, we had very few decided paupers. The great majority of our people had their patrimony of land and trees handed down by their forefathers, which always kept them more or less above want. They who simply earned their bread as *coolies*, were comparatively few. Now very many have been obliged to sell or mortgage their patrimony, or get into debt for needful sustenance. The jewellery in which native women delight and which for years had been accumulating has disappeared in many cases. The cleanly appearance also of the women in dress as you meet them has changed, and every outward appearance of prosperity has been affected for the worse. But sad as their state is, what would it not have been, if the regime of ancient times still prevailed? They cannot but appreciate the help that has reached them from the kindly stretched out hand of English people, and thank God that they live under a Christian Government.

Tuesday, April 16.

—*Times of India*: "The British Government has made treaties with the Chiefs, which treaties it is bound in honour to uphold. The burden of the treaties compiled into one volume by the late Foreign Secretary is that the Chief shall be supported in the possession of his estate against all outside enemies. while he shall be left unfettered as regards matters of internal administration. This irresponsible position has been the ruin of more than one Native Chief. Power without any responsibility attaching to its exercise describes a position which few men could fill satisfactorily. When goaded to the utmost by the tyranny of a Durbar, the people of the country have determined to rise against the oppressed, the British Government has cried "hold! there shall be no bloodshed;" its officers have made enquiries, and the Durbar has been supported. We can scarcely recall to mind more than one instance in which, unless the Chief has instigated *murder*, the Durbar has not benefited by the support of the British Government. It would appear that the crime of bloodshed must first be committed before the British Government steps in authoritatively between a Native Chief and his subjects, however much the latter may be suffering from the tyranny and misrule of the former. Even when the people themselves have petitioned for British interference or for annexation under British rule, as was some time ago the case in Marwar, and as is now the case in Bickaneer, Government, in the absence of internal breach of the peace, have contented themselves by proffering advice through their political officers. We believe that at the present time, if the British Government transferred the management of the principality of Bickaneer to other hands, or if it took upon itself the management of the State, inestimable relief would be conferred on the people, and a deserved punishment would be inflicted on the incapable chieftain who now occupies the "gadhee." As Sir Henry Lawrence once wrote, "If ever there was a device for insuring mal-government, it is that of a native ruler and minister both relying on foreign bayonets and a British Resident." This is pretty much the position, not only at Bickaneer, but at many other Native Courts. The Chief relies on the protection afforded by his treaty with the British Government, and in order to stand well with the Government, he professes to be guided by the Resident attached to his Court; and he does things which the ignorant people are led to believe instigated by the Resident, but on which the latter would be the first to cry shame. The usual remedy for gross mis-management in a Native State is to take the management temporarily into our own hands."

—*Deccan Herald*; Jumkundee, 9: "What a locust storm we had here yesterday afternoon, about 3 P.M. As far as the eye could reach on all sides of the compass, it was nothing but one moving mass of locusts! Where they came from no one can tell. Myriads and myriads passed over us, and what a noise of wings, &c., they made in their flight. Hundreds were knocked down in the *cumblies*. Wherever they alighted they left devastation behind them. People could not move along the road, the swarm was so countless. The earth was darkened by them and it seemed as if there was a total eclipse of the sun. The poor ryots are complaining about the desolation they have left behind. The Chief has preserved about a dozen, and intends to keep them, as a memento of this flight. "The oldest inhabitant" does not remember of a locust storm having ever passed over before, Each locust was about 2½ inches long and there were two knocked down which measured 4 inches long."

—Ratniah Rajnak has been sentenced to 7 years transportation for an attempt to murder his wife.

—*Friend of India*: "'His heart said it was right,' and circumstances proved it was brought before him providentially. In this faith he gave sanction to the marriage.' The Brahmo leader thus appears to have reached that unfortunate stage in the history of some prophets, when they receive special revelations to sanction their own irregularities; and the marriage itself affords less ground for questioning his fitness to remain at the head of the community than the very dangerous doctrine he has advanced in his defence. We should like to know if the doctrine is for his own exclusive use, or for the benefit of Brahmos generally. If the latter, then not only with regard to early marriage, but also on every other subject, a Brahmo may justify any eccentricity whatever, by an appeal to his own heart, as to the voice of God within himself."

—Same: "Human nature being what it is, it is idle to suppose, that there can ever be any true fellowship or sympathies between races that can neither eat nor drink together. The dislike which many of us express for what we call the 'apeing' of European customs, dress, and manners by "Young Bengal" is natural perhaps, but is not wise. If the gulf which now separates the two races is ever bridged over, it will only be by a revolution in the thoughts of the people concerning the European mode of life. So long as the most respectable of the Hindoo population are compelled by their early training and education to regard the European as 'unclean,' because of that which 'enters into his mouth,' there can never be any real fellowship between the races. Let the origin of the belief have been what it may, the idea that lies at the root of European tastes and customs in eating and drinking is the Christian maxim that "there is nothing from without a man, that entering into him can defile him." As it is not possible to doubt that this philosophy is of a far higher order than that which makes the defilement of our nature a matter of eating and drinking, there is no hope of any material concession to native prejudices on this subject. It would be to substitute a lower for a higher standard of purity, for the European to abandon his own mode of life for that of the Hindoo; and it is desirable that the native community should discern this clearly. We have sometimes been disposed to regret that more deference has not been shewn by us to the prejudices of the people, in killing beef, pork, &c., for the table, but it has probably been better on the whole that their prejudices have been ignored by us. And when we say this, we mean that it has been better for the people themselves. Let its civilisation be as ancient as it may, the race is but in its childhood that can believe moral purity to be a matter of meat and drink, or of the washings of pots and cups, and of ceremonial observances. The shock cannot come inopportunely, or too early, to a race imbued with such traditions—that it is not that which entereth into a man that can defile him, but that which cometh out of the man, 'For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness; all these evils come from within and defile the man.' Call this philosophy Christian, or what we may, there is a natural conscience in every man that responds to it, as reasonable and true. No one of course will suppose us to mean that we think it would be well for the people to abandon the simple tastes they have derived from their ancestors in their mode of living, and of which the climate has in all likelihood been the parent."

—Same: "If any one desires to learn how materialism of the grossest kind has taken possession of a portion of our English clergy, they should read a corespondence which has been appearing in the *Guardian* on the subject of "Sisterhoods in the Church of England." A clergyman—C.H.B.— writes to say that in "one of our largest and most important Sisterhoods," the sisters being often called away on duty, were cut off "from the presence of the Holy Sacrament." This they could not endure, and a remedy was accordingly provided. The sisters were provided with little silver boxes like snuff-boxes; in each of these was a little recess, in imitation of "a tabernacle;" and in this, the "Consecrated Host" was inserted by the priest at head-quarters. So far so good. The reverend idolator whom we are in quoting sees nothing to object to in the practice. But he has a thrilling story to tell, and we let him tell it in his own words:

'A sister asked me to open the box and examine the condition of the consecrated species as it had not been renewed for some time. I did so, and

I shall not soon forget the feeling of horror with which I gazed on the discoloured water, already partly corrupt, and altogether mouldy and disfigured. Involuntarily and unbidden the words, 'neither shalt thou suffer thy Holy One to see corruption,' came into mind. I was beyond measure shocked at the sad sight."

Wednesday, April 16.

—*Times of India*: The famine-stricken poor have plundered three villages in the Joonaghur State.

—The Government of India have received orders to despatch troops from this country to Malta. The following regiments have been selected:—9th Bengal Cavalry, 1st Bombay Light Cavalry, 2nd Ghoorkas, 13th and 31st Regiments Bengal Native Infantry, 25th Madras Native Infantry, two regiments of Bombay Native Infantry, two field batteries of artillery from Bombay, two companies of Sappers and Miners from Bombay, and two from Madras. The Native Infantry will be brigaded with British Infantry on arrival at Malta. Major Adams, Assistant Quarter-master General, and Major Keays, Assistant Commissary-General, have been sent to Malta to make arrangements for the reception of the troops.

—The *Shanghai Courier* says that the accounts from the North relative to the famine are full of horror. "The inhabitants of Lunan-foo on the confines of Shansi were reduced to such straits, that a shop was actually opened for the sale of human flesh! Could anything tell a sadder tale? The establishment, after encouraging cannibalism for two days, was closed by order of the Mandarin, and the proprietor beheaded. The death rate in that district is estimated at 70 per cent! The province of Shantung, as yet, is exempt from the fate of its neighbours, but unless we get rain soon, the young wheat will suffer."

—The Porte can now, writes a Constantinople correspondent of a London paper, rely on nothing more than the revenues of Constantinople, those of Asia Minor, and those of Syria. But, I ask, how long can the Porte rely upon the revenues of Syria? In Asia Minor, where the bulk of the population is Turkish, the rule of the House of Othman may not be immediately shaken; but in Syria, where Turkish rule has long been detested, the power of the Osmanlis already totters to its fall. I have told you again and again that Syria is ripe for revolt, and at the present moment an agitation is going on throughout the length and breadth of the country for an annexation to Egypt. I need not say that the promoters of this agitation have no special affection for the shifty schemer who sits on the Throne of Egypt. They demand to be annexed to Egypt merely because they think that France and England will eventually combine to save Egypt alike from Turkish misrule and Russian ambition. It is certain that the landing of French and English troops on the coast of Syria would at once detach the whole of it from its allegiance to the Sultan. Even in Asia Minor the Sultan is not powerful. There was a rumour—a rumour which obtained much credit—that the Mollah of Konia (Iconium), the Mollah Hunkiar, as he called, had been proclaimed Sultan. The rumour was unfounded, and I mention it merely to show the turn which public opinion is taking. The Sultan unquestionably is in great danger. There are in Constantinople three parties at present—1. The party of the prerent Sultan, which is the weakest of the three; 2. The party of Youssouf Izzeddin, which is supposed to have Russian support; and 3. The party of the ex-Sultan Mourad, which is the strongest of the three parties. But it is only in Constantinople that there are any partisans of Abdul Hamid, or Youssouf Izzeddin, or Mourad. Outside Constantinople the cry is everywhere, "Away with the Pachas of Constantinople!" Away with the present dynasty! Away with the House of Othman!" In plain earnest the Turkish Empire is fast breaking up. If it be a matter of importance to France and England that there should be at Constantinople a barrier betwixt them and Russia, they must endeavour to find some other barrier than Turkey. Henceforth Turkey can be no effectual barrier.

Thursday, April 18.

—*Bombay Gazette*; London: "I have mentioned George Cruickbank in my recent letters. It has transpired that he kept two establishments, the one presided over by his wife, the other by—well, a lady with brevet rank. By the latter, he had, it is said, some eight or ten, children, the last being born when the veteran was in his eightieth or eighty-second year."

—Same: A thrill of horror was sent through the country on Monday morning by the announcement of the loss of the Eurydice. There was no circumstance of tragedy wanting to the catastrophe. The ship was just within a few hours of home, after a year's cruise, when she was overtaken by pitiless fate. The people of Ventnor, gathered on the shore, admired, as she passed, a ship in full sail. Every bit of canvass was out, and the vessel swept on before the brisk wind and over the bright waters, the most magnificedt sight that man could see. Suddenly there burst the snow-storm, and just as suddenly it passed away. The sun once more shone out brightly on the resplendent waters, and the people looked again for the ship. But in that brief moment of darkness and wild storm, it had disappeared for ever from sight. The terrible drama had been enacted in five minutes. The first gust of wind made the ship lurch heavily; a second overcame her entirely, for some seconds she floated on her side, and then she went to the bottom. There were 320 on board—the large majority lads preparing for the sea. Of the 320 but two survive; three others, who were picked up, died almost instantaneously from the effects of cold and exhaustion. The jury have passed a verdict, which exonerates every body from blame. The cause of the disaster is plainly that all the canvas was out—and, indeed, the port-holes were also open, but the storm burst so suddenly, and so unexpectedly, that the captain and officers could not be blamed for not foreseeing it.

—Same; Calcutta, 17: General J. Ross, C. B., Commanding the Presidency Division, is appointed Commander of the Expeditionary Force, and he leaves for Bombay to morrow. Major Fergus Graham Bengal Staff Corps, accompanies him as Adide-de-Camp.

—Same: Ahmednuggur: "H. E. the Governor, in replying to the toast of his health, made another speech, in the course of which he stated that there is a probability of other lines being constructed, viz., from Carwar to Gudduck, to meet the Madras Railway from Bellary, from Gudduck across the River Kistna to Bejapore, from Dhond into the valley of the Kistna by Satara, from Chalisgaum to Dhoolia, from the Mhye River into the Panch Mahals, and from Wadwan to Hydrabad, Sind, &c.; altogether, some 1,300 miles of State Railways. His Excellency also informed those present that it is contemplated to construct in the Bombay Presidency and the Deccan about 1,300 miles of canals, representing an irrigable area of about one million acres."

—*Madras Mail*: "Yesterday was Palm Sunday, and the Rev. Luke Rivington, of the Cowley Fatherhood, preached both morning and evening at St. Matthias', Vepery. We regret to have to add that this advanced Ritualist thought it necessary at both services to ascend the pulpit with a crown on his head, and a palm in his right hand, to the tune of "Gregorian Tones." And not only "Father" Rivington, and Mr. Taylor, but all the choristers were armed with branches gathered from date palms when they marched in procession from the vestry to the chancel. The juvenile Vepereans seemed to enjoy the spectacle very much, but when they become men they may wish to put away "childish things." The procession was headed by an acolyte, bearing on a pole a brazen cross, enveloped in a small black bag. The service was conducted in the usual style, the lessons being read by Father Rivington. The preacher selected as his text in the evening the words, "Behold, thy King cometh unto thee, meek, and sitting upon an ass." The idea suggested by these words was that the Easter communion is rapidly approaching; and the sermon resolved itself into an exhortation to prepare for that solemnity by confessing and receiving absolution. "The Holy Church" commands her members to communicate three times a year, Easter being one of these compulsory occasions; and he who stays away shows himself to be several degrees worse than a respectable heathen; while, on the other hand, no communion at all is infinitely to be preferred to a "bad and sacrilegious" one. After the unfortunate communicants of Vepery Parish had been impaled upon the horns of this dilemma the preacher concluded by insisting upon the duty and privilege of confession, and kindly informed his audience that he was prepared to impart the privilege of absolution, not only in the church every day throughout this Holy Week, but also by private appointment at any hour and place. After the sermon, the Chaplain of St. Mathias intoned the prefatory exhortation of the Communion service, the audience standing demurely the while. Why do not "Father" Rivington and his disciple go over to Rome, and have done with it? Perhaps the Bishop will for once in the way, bestir himself, and tell the misguided Chaplain of Vepery that if he presumes to allow confession to be heard in his Church by Mr. Rivington, he will be reported to Government, and recommended for suspension. A "free lance" like the "Father" is not easily controlled, but there is no excuse for a Bishop in India who tolerates the vagaries of a Chaplain in a Government Church."

—*Home News*: "The Prince of Wales on Saturday witnessed the casting of a bronze statue of himself to be erected in Bombay at the expense of Sir Albert Sassoon to commemorate the Prince's visit to India."

—*Christian*: The death is announced of the Rev. Octavius Winslow, D.D., the incumbent of Emmanuel Church, Brighton, and better known as the author of many valued devotional manuals. He had been in delicate health for some time.

Friday April 19.

—*Christian*: "Rev. W. S. Rainsford, of the Church of England, who so effectively worked with the Rev. Dr. S. H. Tyng, jun., in New York, two years ago, and also with the Rev. Dr. Richard Newton, of Philadelphia, has been holding successful revival services in Richmond, Virginia. The crowds who flocked to hear him at St. Paul's Church were so great that fears were entertained for the safety of the building. One writer says:—"The wealth and fashion of the city are drawn in, and nothing else is talked of."

—*Zion's Herald*; Paris, Illinois: A temperance wave has struck this city. About 3000 in the city and 2000 in the towns near by have signed the pledge. Most of the saloons have closed. The saloon-keepers and hard drinkers have changed, and turned their feet to the house of God. During four years the ladies have held a prayer-meeting every Sabbath afternoon, and now all feel that the harvest time has come. They have been no less zealous in gathering the harvest of the last few weeks.—

—Says a missionary: "The want of roads and facilities of transportation from Tientsin to the region where the famine prevails, adds greatly to the difficulty of relieving the distress. It is to be hoped that the Chinese Government will now see the necessity of opening up the interior of the country to easy access from the coast, in order to prevent the terrible loss of life occasioned by famines in the land. One good railway at the present time from Tientsin to Shansi province would greatly diminish the present distress. But the slow process of transportation on mules' or camels' backs over 1500 li, is the only means of getting supplies of food to the famine-stricken people."

—Telegram received to-day: London, April 18. The English newspapers of all shades of opinion with the exception of the *Daily News* unite in approving the despatch of troops from India as a proper precautionary measure.

Selections.

ROME AND CONSTANTINOPLE.

The Rev. J. Baldwin Brown, in preaching last Sunday evening on the late Pope, prefaced that portion of his discourse in which he more especially dealt with the life and character of Pius IX., by a striking description, which we reproduce, of the relations anciently existing between the capitals of the Western and Eastern Empires.

THE NEW ROME AND THE OLD ROME.

Nothing could afford a fairer measure of the intensity of the political crisis through which we are passing, than the slight impression which even such an event as the death of Pio Nono has made upon the world. In ordinary times it would have been the supreme topic of interest in Europe, during, at any rate, the nine days through which wonders are said to last; but now men spare to it but a moment's passing thought or word, and rush on to the all-engrossing subject of the war. It is not the first time in history that the new Rome has eclipsed the old in the observation and interest of mankind. The choice of Constantinople as the capital of the Empire was one of those supreme acts of political genius which mould for ages, for millenniums, the destinies of mankind. But it was the keen eye of Diocletian rather than of Constantine which first discovered that the centre of gravity of the Empire had shifted from Italy to the Bosphorus, and that the capital must follow. Constantine, both in his coronation and in the foundation of New Rome, but carried out a policy which a more profound and sagacious mind had made inevitable. The prayers of the Christians had been solicited by a pagan ruler for the Empire, and it really settled the question of the State religion, and New Rome was built to link the eastern and the western regions of the Empire, and to be the new centre of the Roman world. When the capital and the whole administration of the Empire were transferred from Old Rome to the new fair city on the Bosphorus,

gloomy anticipations were entertained and expressed by the Romans that the glory of their city was departed, and that the young Eastern metropolis would become the Rome of the future of the world. And at first it seemed as if the prophecy would be fulfilled. The stir of the world's business gathered increasingly around Constantinople, and Rome seemed likely to sink into the metropolis of a barbarian world. But, forsaken of the Empire, Rome rose to new and wider power through the Church. Ceasing to be the Imperial, she became the Christian capital of the Empire; and while the wealth and splendour of Imperial Rome gathered at Constantinople, dazzled the eyes of men, and maintained through ages, often through desperate dangers and difficulties, the prestige of the Roman name, Old Rome laid the foundations of a new, a more wide, mighty, and lasting dominion, by drawing to herself the whole spiritual power and authority of the Church. But for Christianity, Rome, when Constantinople became the metropolis of the Empire, would have decayed and withered like Jerusalem, Athens, or Alexandria; but Christianity saved her, and made her a name of renown through the wide world for all time. *

WHAT GAVE SUPREMACY TO CONSTANTINOPLE?

That which gave the supremacy for the time to Constantinople was the inclusion of the great East in the circle of the Empire, and the attention which the emperors found themselves compelled to pay to Eastern affairs. So long as the Empire was a Mediterranean Empire, and all its great provinces lay round the shores of the inland sea, so long Rome was its true and therefore necessary centre. But when vast Asian regions were brought into the system, the centre of gravity shifted itself eastwards, and it become necessary to administer it from a more central capital, so Constantine fixed on Byzantium, which is the peerless situation of the world. No city upon earth combines so many and splendid advantages, and is seen through all ages and under all conditions to be one of the most powerful and coveted imperial positions on the face of the earth.

And it is precisely the new interest in Eastern affairs which our conquest of India, our colonisation of Australia, and our growing trade with China, Japan, and the whole Asian seaboard, have kindled, working in, of course, with other influences, which makes Constantinople once more the centre of interest and of conflict to all the European Powers. We are passing into a new stage of the world's development; Christianity and civilisation are breaking out of the European boundaries, and occupying the wide world as their sphere; and Rome, which, while Europe was the sphere of Christian culture and development, occupied a peerless position for influence and rule, now finds her vital importance to the great world-system dwindling, while her younger rival becomes generation by generation a great centre of attraction round which much of the diplomatic, and much also of the martial effort of Europe gathers; the prize of contending Empires, no one of which could afford to sit silent while it passed into a rival's hands. The growing interests of Europe in the East have made Constantinople the most keenly coveted and the most vigilantly guarded city of the earth, whil Rome settles down to her destiny as the capital of the Italian kingdom; always sure of honour for her past greatness, but, politically, by no means in the front rank among the capitals of the civilised world. It is not a little singular that just at this juncture, when the most notable of modern Papacies is closed by the death of one of the most remarkable and memorable, though by no means the ablest, of the Popes, the intense excitement which is kindled by the fortunes of Constantinople casts even the death of Pio Nono, and the critical interest which attaches to the election of his successor, quite into the shade.

ROME AND CHRISTIANITY,

It was the Church, as we have said, which made the greatness of Rome when the Empire left her to be the prey of barbarian invaders, betaking itself to its marble palace on the Bosphorus, where it guarded with an ability and a courage too little appreciated by historians the previous hierlooms of the ancient civilisation, till the modern world in the fifteenth century was ready to receive them as seeds into her fruitful bosom, and give birth to a new and glorious era in universal history. During all these ages, while Constantinople represented the Empire, Rome represented something stronger, more vital, more fruitful than the Empire; and she wielded an authority from her spiritual throne which through ages was incomparably the most powerful influence which was moulding the Churches and shaping the destiny of the strongest races of the world. During the earlier Middle Ages, when the European kingdoms were forming, Rome swayed the sceptre of a spiritual empire over the young giants in their stormy youth, which while it looks rude and carnal beside the pure spiritual forces which were wielded by apostles, was in the actual state of Christendom not without very high advantages to European culture and progress, the happy fruits of which, with, alas! many sad drawbacks, we are reaping to this day. As the Western nations grew to manhood, the spiritual empire of Rome began to wane. In the thirteenth century the Western world may be said to have attained its majority, and at the opening of the next century the Papacy received a shock in the overthrow of Boniface VIII., the last of the great Imperial Popes, and in the great Papal schism, from which it has never recovered, and which opened the way for the great Teutonic Reformation. That movement transferred the centre of gravity of the Christian system—the visible Kingdom of Heaven—to the North-West. What Jerusalem was to the world of civilization when Western Asia, Egypt, and the Levant formed its theatre, what Rome was to civilization when the Mediterranean region was its theatre, that England is to civilisation now that the whole world is becoming its theatre, and humanity at large is being brought under its rule. Jerusalem was central to the sphere of the vital activity of mankind—that which lies in the line of human progress, and has created the onward movement of society during the 1,500 years which intervened between Moses and Christ. Rome was central to the same sphere, when it enlarged itself and included the great regions of the West, and it remained the metropolis from the time of Christ to the great Teutonic reformation. Since that tremendous upheaval of society, in which the revival of learning, and the revival of vital interest in revelation wrought in concert, thd steady set of the current of the world's intellectual, social, and political activity has been destructive, slowly but surely, to the influence of the Roman Church. The Reformation in time inevitably led on to the Revolution, and whole movement of modern society has been in a direction which threatens to leave the Papal Church outside the sphere of the vital activity of the modern world. —(*Chr. World.*)

* Of Christianity properly so called, Rome gave the nations less than she withheld, at the period referred to, and history when it comes to be rightly written, will deal differently with this question of renown. If the northern Barbarians had encountered a people truly jealous for the honour of the Lord Jesus Christ, they would have been more successfully arrested, or rather, we believe that the Christians of the South would have anticipated their irruptions by carrying to them the Gospel of peace.—[ED B.G.]

OBJECTIONS TO PRAYER.

BY REV. J. O. MEANS, D.D.

"Will you please answer briefly the four following objections to prayer. (1.) Prayer benefits only by its reflex influence on the suppliant. (2.) Uniformity of law forbids external answers to prayer. (3.) Immutability of God denies the usefulness of prayer, except subjectively. (4.) So many unanswered prayers show prayer not to be an available power."

1. If it were true, as it is not, that "prayer benefits only by its reflex influence on the suppliant," this would be no objection to prayer, unless it could be also proved that this reflex influence is of no spiritual value. There is an old story of a man, who, on his death bed, bequeathed a wonderful treasure to his four sons. The treasure was hid in a certain spot which they must find. To find it, they must dig over every rood of the farm, and dig deep. The boys had supposed that on their father's death they would all be rich, and had therefore idled away their days; they were shiftless, they had no energy, their muscles were as flabby as the blubber of a porpoise. But when they were left penniless, or rather, when they learned that there was a great treasure to be had for the digging, they plowed and spaded up the old farm with a will. They uncovered and removed the sunken rocks, and pulled up the roots of trees, to find money-bags, till the whole broad acres became one smooth expanse of pulverized soil. It took years to complete the search, and each year the astonished farm yielded such crops under the earnest tillage as seemed miraculous. Meantime the exhilarating hope of finding the treasure brought life and energy into the young men; they had a purpose, and bent themselves to accomplish it; light flashed back into their eyes, their limbs grew brawny and their muscles grew tough. Instead of the four shiftless boys who opened the father's will, there were four stalwart men who at last found and divided the treasure. The treasure rather found them, equal to and equipped for great enterprises with habits of industry, with skill and patience and noble ambitions. Now, suppose the father foresaw and intended precisely this result, and made it a part of his blessing, would it have been any less a blessing to the sons?

But suppose some learned person had come along as the boys were bracing up for a new search after the treasure, and had said: "There is no gold on this farm: it is not a gold formation. Geology proves that you may dig away till doomsday without finding any treasure here. It is a good thing to get out these rocks and turn up the subsoil; your crops will be larger and it is good exercise for you boys; but my word for it, you will not find anything." What effect would this have on the sons?

If they believed this man's word more than their father's dying declaration, they would not be likely to dig very deep that afternoon, and they would hang up the tools when they got home and let the old farm run to waste again. But if they really believed in their father, they would say: "The will does not say there is a gold mine here, nor does it explain the geological formation of the farm. The will only declares there is a great treasure to be found by diligent search. Our father is to be trusted by his sons; he would not lie to us when he was dying."

In one sense, it would be no objection to prayer if the only advantage were in "its reflex influence on the suppliant; for this influence is beyond estimation. In another sense, it would be a crushing objection. If men believed this were all there is in prayer, there would be no praying. Unless the young men believed they would find a treasure in the farm, they would prefer to pratice their gymnastics in the base-ball field, instead of at the the plow-tail and the spade-handle.

That the reflex influence is the only blessing of prayer, must be proved by whoever asserts it. The assertion contradicts God's word. Forgiveness of sins is a gift from God; the blessing of the Holy Spirit is a gift from the Father of lights and God of grace. The promise is not, ask and ye shall become spiritual gymnasts, but—ask and ye shall receive.

2. "Uniformity of law forbids external answers to prayer."

It forbids internal and spiritual answers just as much. It does not forbid either. For prayer has its place in the arrangements of the universe as truly as gravitation has its place. By various researches and observations we discover what we think to be the laws of the universe. We have as clear and conclusive evidence that there is a law of prayer controlling spiritual movements, as that there is a law controlling planetary movements.

"How do you discover this law of prayer?"

We discover it as we discover other laws of God, by studying his works. The Bible and the soul of man are marvelous works of God; as marvelous certainly as fire mist or mud ooze. We call the Bible the Word of God; so it is. But it is also His work as truly as the sun and circling planets are His work. From the Bible and from human woes and wants and joys and sorrows, from the structure of the human soul and the experience of human life, we find out that whosoever calleth upon the name of the Lord shall be saved. This truth is not an accident or an incident, but it is a component element in the universal order. The universe would not be such a universe as it is without this great law of prayer. Thus the uniformity of law, instead of forbidding, makes sure beyond a peradventure that prayer shall be answered.

3. "The immutability of God denies the usefulness of prayer, except subjectively."

This is only a repetition of the last objection in a new form. The "immutability of God" is here only another name for "the uniformity of law."

Have we not the distinct promise: "Call upon me and I will answer; Seek and ye shall find?"

"Yes."

And you declare that God is immutable?

"He is immutable."

Then He will keep that pledge, will He not?

"But how, if he has already arranged things, can He change the arrangement because we pray?"

How, we may not know; we do not know all God's ways. Perhaps He made his arrangement in view of the prayers which might, or which might not, be offered. When a poor sinner, heartbroken and believing, cries, "Lord save me: I perish!" it may be this was provided for in arranging the great law which the Bible sets forth and the universe illustrates, that "the soul that sinneth, it shall die;" and that this prayer can be answered without changing that law. Because we may not see how God can answer prayer, is no proof that He cannot. The children in our primary schools may not see how a message is sent in five minutes from Boston to Washington.

4. "So many unanswered prayers show it to be not an available power."

So many unanswered prayers! How many are there? Where are they? Who can find one which he knows to be an "unanswered prayer?" Are there great heaps of them lying about? Who knows

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enough to say that since Enoch first called upon the name of the Lord, His ear has been closed to one single suppliant?

The burden of proof is with those who assert that God is false to his promises, and is not a prayer-hearing and prayer-answering God. They must prove, first of all, that a prayer is a genuine, honest, penitent, believing prayer. "Why does your grass look so thin?" asked a neighbor. "O, I found out that what I thought to be grass seed was mere chaff; there was scarcely any genuine seed among it." What is the proportion of chaff to the wheat in what passes with us for prayers?

"In any case in which there has been genuine supplication and intercession, who can say that, though the expected answer did not seem to come, a better, richer, more needful blessing was not bestowed? Every true prayer contains the element of submission: "If it be thy will." "Not my way, but Thy way, which is the best way."

Who can count the number without number, numberless, of seeds that have ripened in these past months? Of this countless number, how many will ever grow and yield a harvest? Because of what seems an unutterable waste of seeds, shall we give up sowing, on the plea that so many seeds which never grow show seeds "to be not an available power?" Where one prayer seems to bring no answer, ten million seeds seem to be wasted. As long as man lingers on the earth, seed time and harvest shall not fail; and when there is "not an available power in seeds" sufficient to encourage the husbandman to commit them to the earth, the "available power" of prayer may be called in question. A genuine seed in appropriate soil is sure to grow. "I never said to the seed of Jacob, Seek ye me in vain. The effectual, fervent prayer of the righteous man availeth much."—(*Congregationalist.*)

A LIVING CHRISTIANITY.

BY REV. FREDERICK WHITFIELD, M. A.

One of the great wants of the day is a living Christianity. What we mean by this is that the soul should be brought into vital contact with those truths which it professes to hold. It is not more effort that is wanted, for no amount of effort will create living Christianity. It must proceed from within. It is only the inner man that can impart tone and coloring to the outer life. It is the law of our nature that the countenance should take its complexion from the bent of the heart. So is it equally the law in God's spiritual kingdom that man's outer life should take its complexion from vital contact of the soul with "things unseen and eternal."

Nor is it clearer truth, or more of it, that many of us want to know. The truths we know and profess to believe are abundantly sufficient for the purpose. These truths have come to be held in familiar words which are the signs of deep realities; but to the power of these realities the soul has become a stranger. We have become familiar with the phraseology, and that very familiarity has weakened their influence over the soul. One of the most destructive elements of the life of God in the soul of man is familiar truth. We know the truths; and the heart, at all times a busy mocker of the conscience, cheats us into the belief that because we know them they are the expression of our own character. We should never forget that contact of the intellect with truth leaves behind it a deadness upon the spiritual being. None are so hard to move as those who are familiar with truth. This is the deep principle underlying those memorable words of our blessed Lord, addressed to the professedly religious men of that day, "Verily I say unto you, the publicans and harlots enter into the kingdom of heaven before you." These words may have a wider application than to the merely professing Christian. They apply, in their spirit, with equal force to every child of God. The mind, by familiarity with truth, positively loses the power to enter into the spirit of it. The signs by which the truth is expressed come glibly from our lips, and, to spiritual discernment, display a state of soul in the one who utters them of which he is evidently unconscious. Nay, more; as no gulf is reached but by progressive steps, they disclose a history of declension of no sudden character, but long, gradual, and culminating. God sends His own judgment on that soul, which is a law in His spiritual kingdom—judicial blindness ending in self-betrayal. He allows the man who would fain hide himself from view, under the guise of a spiritual phraseology, by that very phraseology to betray the spiritual decay within. In such a state, the very clearness and soundness of the profession only sears the conscience the more, and blinds the understanding with its glare; while to the spiritual eye it throws clearer light on the fatal miasma within.

Never have we lived in a day when the people of God needed more this solemn warning. And the man who suspects least of all that he is the one to whom it applies, is the very one who most assuredly needs it. "Though art the man," is God's voice to that soul, whoever or whatever he may be, Christian or professor. On all sides we hear spiritual language which once the utterance of the Spirit of God in the soul, but which is so now longer. Christian, beware!

And what is the remedy—the only remedy—for this state of judicial, spiritual darkness? God's Holy Spirit. We want Him in more active operation in the soul. We want Him to baptize us afresh. We want Him to work within, leading us to enter into the secret closet, to shut every door behind us, and, alone, to look into the face of our God. We want Him in that solitude of spirit so to fill the vessel with His influence, that the heart may be abashed before God for it own sin, and lie humbled in the dust at His feet. We want Him to check the truth so ready to leap forth from the lips, till He has filled the soul with His breath, and with the deep sense of the presence of God. It is the lack of this that makes most of our words and works as "strange fire" offered on the altar which God will not own, instead of the "live coal" from the inner sanctuary. Oh what power there will then be in our utterances! How spiritual unction, like the electric fluid, will flow from our words, giving tone to another's soul which it has, perhaps, long ago needed, or point to some word which has fallen powerless thousands of times from other lips! How it may stir the energies of some worker for God by its irresistible and yet unaccountable influence that shall tell on some dark corner of the vineyard that has long lain "white to harvest!"

Yes, this is what we want now, this for the church of God, but more especially for every individual member of it; for the church is what the individual makes it! Yes, this is what each reader of these lines needs, and here the work must begin, if it is ever to be done. God grant that each one may lay it to heart! God grant that before nightfall it may be written elsewhere than on these pages—even on the heart of the reader, indelible characters, leaving behind in his daily life silent testimonies for God that shall find their echoes in eternity!—(*Times of Refreshing.*)

TELEGRAPHIC NEWS.

London, April 11th: The "Hall" Line Steamer Childwall Hall, outward bound for Bombay from Liverpool, has been wrecked at Sagres on the Spanish coast near Cape St. Vincent.—Only 27 lives are known to have been saved.—OBITUARY.—Lieut.-General Sir F. Wheeler.—[The Childwall Hall sailed from Liverpool] on April 6. The following were among the passengers as reported in the *Overland Mail*, but we are glad to learn that Mr. Greaves and his family were not on board, their departure having been delayed:—For Bombay.—Mr. and Mrs. Greaves and two children, Rev. T Horsfall, Miss Hammond.]

12th: In a prepatory Note to Prince Gortschakoff's circular he says, that regarding the Congress he can only repeat the previous statement made by Russia (? not to submit the whole Treaty), leaving the Powers to form their own appreciation of Russia's action.—It is semi-officially stated at Saint Petersburg that an active exchange of diplomatic communications is going on between England and Russia under the moderating influence of Germany to effect a pacific solution of the question at issue.

13th: The Porte has sent a Note to the Powers accepting the Treaty concluded with Russia at San Stefano as the result of the reverses sustained by Turkish arms in the war, and which it states shall be loyally executed. It hopes, however, that modifications may be obtained through the good offices of benevolent Powers, and that Russia will exercise moderation.—Germany is actively urging England and Russia to make mutual concessions.

14th: The Austro-Hungarian Ambassador at Constantinople is negotiating with the Porte for the eventual occupation of Bosnia and Herzegovina by Austria.—Germany and Austria have rebuffed the appeal made by Roumania respecting the retrocession of Bessarabia to Russia.

Constantinople, 14th: It is rumoured that the Porte is arranging to transfer the seat of Government to Scutari in case of war.—The Russians have requested the Turks to hasten the evacuation of Shumla and Varna.—Latest advices state that the main body of the Russian Army stationed at Erzeroum is marching on Batoum, from which port it embarks.—The Russians are treating Roumania as a conquered country.

Belgrade, 14th: The Servian Army is being disbanded.

Washington, 14th: The United States Government has recognised the new Mexican Government under the Presidency of Senor Diaz.

London, 15th: Her Majesty the Queen, in her reply to the address to the Crown in reference to the calling out the Reserves, which was voted in both Houses last week, thanks Parliament for its loyalty, and says she is sure she can always rely on the House of Commons for honour to the Crown and upholding the stability of the Empire.—Major and Mrs. Lespange and the Rev. Mr. and Mrs. Nesfield, besides seven of the crew, are known to have been saved from the wreck of the Childwall Hall. It is believed, however, that all on board have been saved.—Latest news from the Cape states that the fighting in Transvaal is continuous. The situation is described as serious.—The situation is becoming less hopeful. Advices from Saint Petersburg state that the anti-English tone and popular feeling against England in Russia is increasing.

Constantinople, 15th: The Porte has issued orders to the Commander of the Turkish troops to resist any attempt at the occupation of Constantinople.—The Porte has refused to sanction the occupation of Bosnia and Herzegovina by the Austrians.

London, 16th: The Austro-Hungarian Ambassador at Constantinople has renewed his proposals for the occupation of Bosnia and Herzegovina by Austria. It is reported that Russia has consented to make the requisite modification in the Treaty of San Stefano in the event of the Porte accepting the Austrian proposals.—In the House of Commons this evening Sir Stafford Northcote, in reply to a question, stated that the situation was certainly one to cause anxiety, but nothing had been done to aggravate it, nor had anything occurred to disminish the hope of an amicable arrangement. Another circular despatch from the Porte was expected. The Chancellor of the Exchequer further stated that the assertion that England was isolated, was not justified. As regards Greece, he entertained great hopes of a friendly arrangement on the subject of Thessaly and Epirus through the good offices of England.—The colonial Minister announced that the latest news received from South Africa was less alarming.—The Postmaster General, in answer to a question concerning the conveyance of the Indian mails after the termination of the existing contract with the Peninsular and Oriental Company, stated that the matter was under the consideration of Government.

17th: The House of Lords has adjourned until May 13th, and the Commons until May 6th, for the Easter recess.—The masters in the Manchester district have refused the offer of the cotton spinners to accept a 5 per cent., instead of a reduction of 10 per cent.; 30,000 consequently go on strike to-morrow, whilst a strike is imminent throughout the whole of Lancashire, thereby affecting 130,000 operatives.

PASSENGERS SAILED.

Per P. and O. Str. *Sumatra*, 15th:

For Southampton.—Mrs Jones and infant, Dr and Mrs Trimnell and child, Two Misses Howey, The Hon G G Morris, Mr A R Porter, Mr G Eastwood, Mr J Oliver, Mr Wm Long, Mrs Macmillan and child, Lt C H Brooks, RE, Mr P F Bhandara, Mr P G Dray, Mr J H Stanley, Mr Adams, Mr Lambert, Mr Thos Turner, and General Douglas.

For Brindisi:—Col and Mrs B H Stafford, Mr H T Blandford, Major and Mrs Blomfield, Mr G M Stewart, Mr A W Mackie, Mr Robert Cairns, Mr Killick, Major Mallock, Mr J Barnett, Mr J Hackman, Dr J D B Stillman, Mr H W Payne, Mr W Batt, and Mr Hormusjee Dossabhoy Cama.

For Venice.—Mr C W Whish, Mr E W Molony, Sir E C Bayley, Miss Bayley, Mr R Southby, Mr J N Tata, A General, Dr and Mrs Skardon, Miss Prowse, Mr Heise, Mr Y Smith, Mr H K Nesbitt, Capt W B Birch, and Capt T Studely.

For Suez.—Mr A C Macley, and Mr Geo Larcom.

For Aden.—Mr E Woodhouse, and Mr B P Creagh.

PASSENGERS ARRIVED.

Per Str. *Bangalore*, 17th:

From Southampton.—Mr and Mrs Hornan, Mr Ledgard, Mr D G Lysons, Mr and Mrs Pearce, Captain and Mrs Seton, Dr Peacocke, Miss Anson, Miss L Bird, and Mr G Forbes.

From Venice.—Mr. Mrs and Miss Forbes, Miss Sceales, Dr O'Donel, Col Wilson, Mr C H Perry, and Mr Priestman and friend.

From Brindisi.—Mr E M Slater, Mr Hardie, Miss Head, and Mr Catella.

From Aden.—Sergeant Steele, and Armourer Colley.

Domestic Occurrences.

BIRTHS.

McLANGHLIN—At Cannanore on the 10th April the wife of W. T. McLanghlin Lieut 48th Regiment of a son.

PARK—April 16th, at Mazagon, Bombay, the wife of the Rev. C. W. Park, American Mission, of a daughter.

MARRIAGES.

GREENWOOD—SWIFT—April 6th, at Christ's Church, Byculla, by the Rev. J F Forbes, James Greenwood, to Emma Charlotte Swift.

CAINE—MEADE—April 12th, at St. George's, Chadarghat, by the Rev. H. Fitzpatrick, assisted by the Rev. F. Horsley, B. A., Major William Hull Caine, Royal Horse Artillery, to Agnes Shakespear, eldest daughter of Colonel Sir Richard Meade, K C S I, Resident at Hyderabad, Deccan.

DEATHS.

BROOKS—April 12th, at Clare Road, Byculla, of epilepsy, Henry Arthur, eldest son of Mr. and Mrs James Brooks, aged 14 years 7 months and 26 days.

THEOBALDS—April 14th, at Kamptee, C. P. Charlotte, the beloved wife of Dy. Surgeon General J. R Theobalds.

"BOMBAY GUARDIAN."

Subscriptions received from 13th to 20th April 1878 at the new rate.

Mrs. E. T. Bernards, 9th March 1879, Rs. 7-10; Wm Carrell, 30 June 1878, Rs. 2; J. Doughty, 10th April 1878, Rs 1; G. Manson, 27th April 1879, Rs. 12; Alex Johstone, 31st December 1878, Rs. 6; Mrs. Sarah Penney, 30th June 1878 Rs. 2-4; H. Jacobson, 12th August 1879, Rs. 12.

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